The Exordium OF HADITH TERMS

*This is an exordium in which is the praise of Allāh táālā and prayers for blessings and salutation upon the Prophet using technical terms from Ĥadīth sciences, as the opening lines in an authorisation granted to a Meccan scholar. This is mentioned in **Al-Ijazat al-Matinah,** by Alahazrat Imām Aĥmad Riđā Khān al-Baraylawī [1272-1340 AH]; Alahazrat in a footnote has said: "In this exordium, 80 terms from ĥadīth sciences are mentioned in a paronomastic manner {baráátu'l istihlāl براعة الإستهلال} wherein the words are used in their literal sense apart from their having a technical meaning in ĥadīth sciences."*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نحمده ونصلي على رسوله الكريم

الحَـمْدُ لله الْمُسَلْسَل[1] إحسانُه ❁ الْمُتَّصِل[2] إنعامُه ❁ غيرُ مُنْقَطِعٍ[3] ولا مَقْطُوعٍ[4]
فضله وإكرامه ❁ ذِكْرُهُ سَنَدُ[5] من لا سند له ❁ واسمه أحد[6] من لا أحد له ❁
وأفضل الصلوات العَوَالِي[7] النُّزُول[8] ❁ وأكمل السلام الْمُتَوَاتِر[9] المَوْصُول[10] ❁
على أجلِّ مُرسَل[11] ❁ كشاف كل مُعْضِل[12] ❁ الْعَزِيْزِ[13] الأَعَزِّ الْمُعِزِّ الحبيب ❁
الفَرْد[14] في وَصْل[15] كل غَرِيب[16] ❁ فضله الحَسَن[17] مَشْهور[18] مُسْتَفِيض[19] ❁
وبالاستناد إليه يعود صَحِيحاً[20] كل مريض ❁ قد جاء جوده المزيد[21] في متصل
الأسانيد ❁ بل كل فضل إليه مسنَد[22] ❁ عنه يُرْوَى[23] وإليه يُرَد[24] ❁ فسموط فضائله
العَلِيَّة مسلسلات[25] بالأولية ❁ و كُلُّ دُرٍّ جَيِّدٍ[26] من بحره مستخرج[27] ❁ وكل مُدِرٍّ
جودٍ في سائليه مدرج[28] ❁ فهو المخرج[29] من كل حرج ❁ وهو الجامع[30] وله
الجوامع[31] ❁ علمه مرفوع[32] وحديثه[33] مسموع[34] ومتابعه[35] مشفوع والإصر عنه
موضوع[36] ❁ وغيره من الشفاعة قبله ممنوع ❁ فإليه الإسناد[37] في محشر الصفوف
وأمر الموقف على رأيه موقوف[38] ❁ حوضه المورود لكل وارد مسعود ❁
فيا فوز من هو منه منهل ومعلول[39] ❁ فبه كل علة[40] من معلل[41] تزول

حزبه المعتبر[42] والشذوذ[43] عنه منكر[44] وطريق[45] الشاذ[46] إلى شواظ سقر ❁
حافظ[47] الأمة من الأمور الْمُدْلَهِمَّة ❁ الذاب عنا كل تلبيس وتدليس[48] ❁ والجابر
لقلب[49] بائس مضطرب[50] من عذاب بئيس ❁ الحاكم[51] الحجة[52] الشاهد[53] البشير ❁
معجم[54] في مدحه كل بيان وتقرير[55] ❁ علوه[56] لا يدرك ومـا عليه مستدرك[57]
مقبوله[58] يقبل ومتروكه[59] يترك ❁ تعدد[60] طرق الضعيف[61] إليه فمن سننه[62]
الصحاح[63] التعطف عليه ❁ فيجبر[64] بإعتضاده[65] قلبه الجريح[66] ❁ ويرتقي[67] من
ضعفه[68] إلى درجة[69] الصحيح⑳ ❁ مدار[70] أسانيد[71] الجود والإكرام ❁ منتهى[72]
سلاسل[73] الأنبياء الكرام ❁ صلى الله تعالى عليه وعليهم وسلم ملأ آفاق السماء
وأطراف[74] العالم ❁ وعلى آله وصحبه[75] وكل صالح[76] من رجاله[77] وحزبه رواة[78]
علمه ودعاة[79] شرعه ووعاة[80] أدبه ❁ وعلى كل من له وجادة[81] ومناولة[82] من
أفضاله الواصلة الدارة[83] المتواصلة ❁ بحسن ضبط[84] محفوظ[85] النظام ❁ من
دون وهم[86] ولا إيهام[87] ولا اختلاط[88] بالأعداء الليام ❁ ما روي[89] خبر[90] وحوى
إجازة[91] وغلب حقيقة الكلام مجازه[92] ❁ آمين آمين إله الحق آمين❁

Allāh's name to begin with; the Most Beneficent, the Merciful.

All praises be to Allāh, whose favours, one after another, are incessant; combined with His bounties abundant. Never-ending, nor severed is His Grace and Benevolence. His remembrance is sustenance and force, for those without any recourse – and to call upon His Name, the only One, for those who have none. May the most excellent blessings extend, lofty, exalted and sublime that descend – and the most perfect greetings of peace, continuously being sent, recurrent – upon the greatest of all Messengers صَلَّى اللّٰهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ – the resolver of every quandary and predicament, the provider of solutions and easement – the most honoured, beloved, esteemed – the most cherished, the giver of honour – the dearest. Unique and maven, unequalled in delivering the forlorn stranger to his haven. His favours elegant, are acclaimed, inundant – upon his reliance, every ailing person, frail – gains soundness of health, becomes hale. His magnanimity is multiplied and nighest, towards those who trust – rather, every benefaction is reliant upon him – flows from him and returns to him. The exquisite threads of his grace sublime abide incessantly in a continuously linked chain from the very beginning of time. Every grand pearl is extracted from his ocean of magnificence – every gushing stream from the outpour of generosity drowns in the overflowing stream of his benevolence. He is the rescuer from every affliction; and in him, are gathered all exquisite qualities; for him, the distinction of speech succinct and compendious wisdom [evident in his tradition]. His standard is lofty and his speech is heard; his intercession for his followers accepted and the burden [of their sins] unladen; permission, for others before him to intercede, is forbidden. The ranks of all people on the day of the Great Gathering turn to him for succour; affairs on that Day of Assembly are subject to his consideration; his august Pool is the resort, sought athirst, where every blessed believer lands to slake his thirst. O fortune! How great is the success of the afflicted who arrive at the fount and drink at will; and from whence, every sickness and misery is removed from the ill. His group alone is the righteous, veracious; straying away from his path is perilous, forsaken, atrocious. Those who veered away, fell – on the road that leads to the blazing flames of Hell. He is the protector of his nation from evil and darkness, from matters unfathomable and immense blackness. He repels every confabulation cast upon us, and deception; invigorating and solacing agonised hearts, trembling - allaying their fears of a painful torment impending. He is the Master, the Authority, the Witness, the Herald of glad tidings and good news – every oration and exposition in his praise falls short, rendered speechless, words eluding. The loftiness of his stature cannot be fathomed; nor can anyone perceive the heights of his excellence nor approach the summit of his glory. What he approves is accepted – and what he has forsaken is to be abandoned. The paths of the weak fleeing towards him are untold; and it is his way, sound and right, they are embraced with kindness and consoled. By his bracing and nourishing, the ravaged heart is revitalised, flourishing; and from frailty and weakness, it progresses to the state of health and soundness. He is the basis, the pivot of all generosity and graciousness. The final link in the chain of the honourable Prophets عَلَيْهِمُ السَّلَام – may Allāh bestow blessings upon him and them; and give them peace – as much as it fills the horizons and until the farthest vistas, and envelops ends of the universe. And upon his descendants and companions, and every righteous man among his followers and his group; and the conveyors of his knowledge, the callers towards his legislation and religion, the bearers and conservators of his etiquette – and every one who has found and is handed from the effulgence of the abode of graciousness, from which it flows continuously – in a most beautiful and exact manner, in a safe, protected and preserved system – neither stricken with doubt, nor by sowed confusion – nor plagued by the confounding of enemies vile, or their subversion. May the blessings and greetings [upon all of them] abide until the reports from him continue to be narrated, and permissions taken; so long as the reality of the blessed speech is predominant upon the authorised, and the real prevails upon the metaphor. Amen.

1	المسلسل	*Musalsal*: A report in which successive narrators in the chain replicate [words or actions] of previous narrators.
2	المتصل	*Muttaşil*: A report whose chain of narration is linked without interruption; irrespective of whether *marfūú* or *mawqūf*.
3	منقطع	*Munqatiý*: A report with an interrupted chain; a report whose *isnād* is not continuous.
4	مقطوع	*Maqţūú*: A report which stops at the *tābiýī*.
5	سند	*Sanad*: The authority upon which the hadith is transmitted (chain of narrators).
6	أحد	*Aĥad*: Sole-narrator reports; plural is *aāĥād*.
7	العوالي	*Áwālī*: A ĥadīth with a short chain [fewer narrators] is known as *áālī*, plural *áwālī*.
8	النزول	*Nuzūl*: Nāzil is the opposite of *áālī*. A chain with more narrators.
9	المتواتر	*Mutawātir*: A hadith reported by multiple narrators; massively-reported.
10	الموصول	*Mawşūl*: Another term to describe *muttaşil* (see #2).
11	مرسل	*Mursal*: A ĥadīth in which the *şaĥābī* is bypassed by a *tābiýī,* who mentions the Prophet ﷺ directly.
12	معضل	*Múđal*: A narration in which two or more narrators are skipped/omitted.
13	العزيز	*Ázīz*: A report similar to *Gharīb* (see #16) but is narrated by two or three narrators.
14	الفرد	*Fard*: A report in which a narrator is solitary and is isolated from all other narrators.
15	وصل	*Waşl*: Means, that a narrator has established a continuous chain – for ex. *waşalahu al-Bukhārī.*
16	غريب	*Gharīb*: A report by a single person via imāms known for their voluminous reports, such as Zuhrī.
17	الحسن	*Ĥasan*: A report with narrators lesser in rank and in accuracy and exactness to şaĥīĥ narrators, but are truthful.
18	مشهور	*Mash'hūr*: A hadith reported by many narrators; famous, well-known.
19	مستفيض	*Mustafiđ*: A report in which there are more than three narrators at every level in the chain.
20	صحيح	*Şaĥīĥ*: Rigorously authenticated report, with continuous chain of transmission and safe from anomalies.
21	المزيد في متصل الأسانيد	*Al-Mazīd fi Muttaşil al-Asānīd*: Superfluous narrators in continuous chains of transmission.
22	مسند	*Musnad*: A report with a chain of transmission; also a category of ĥadīth compilation.
23	يروى	*Yurwa*: 'Reported' – a verb as used by narrators: "thus it is reported by…"
24	يرد	*Yuradd*: Term used by ĥadīth scholars to mean 'Thus it is attributed to RasūlAllāh ﷺ'
25	مسلسلات بالأولية	*Musalsalāt bi'l Awwaliyyah*: the first ĥadīth one hears from his shaykh, and so on until RasulAllah ﷺ.
26	جيد	*Jayyid*: Among the words used by ĥadīth scholars to describe an accepted [*maqbūl*] ĥadīth.
27	مستخرج	*Mustakhraj*: Category of ĥadīth compilation in which ĥadīth of the original work is narrated via another route.
28	مدرج	*Mudraj*: A word or phrase which is an [unintended] addition made to the text of the hadith.
29	المخرج	*Mukhrij*: *Takhrīj* means referencing of ĥadīth mentioned in a particular work and one who does it is *mukhrij*.
30	الجامع	*Jāmiý*: A category of ĥadīth compilation, similar to *sunan* in which narrations are in the order of fiqh topics.
31	الجوامع	*Jawāmiý*: Plural of *jāmiý*.
32	مرفوع	*Marfūú*: A ĥadīth specifically ascribed to the Prophet ﷺ, whether continuous or uninterrupted.
33	حديث	*Ĥadīth*: The tradition of RasūlAllāh ﷺ; sayings [*qawl*] actions [*afáāl*] affirmation [*taqrir*] or his attributes [*shamāyil*].
34	مسموع	*Masmūú*: A report that one has 'heard' from the ĥadīth master / shaykh.
35	متابع	*Mutābiý*: A corroborating report is *mutābaáh*; the narrator of the corroborating report is known as *mutābiý*.
36	موضوع	*Mawđūú*: Forged report; a false report claimed to be a hadith. A falsehood.
37	الإسناد	*Isnād*: Recounting the route of the ĥadīth, reaching until the speaker.
38	موقوف	*Mawqūf*: A report that stops at the companion [*şaĥābi*], whether a saying or an action etc.
39	معلول	*Málūl*: A ĥadīth which has subtle defects. Another term to describe *muállal,* see #41.
40	علة	*Íllah*: Subtle defects due to factors that are obscure and abstruse; and hard to detect flaws.
41	معلل	*Muállal*: A report that appears to be safe from defects, but subtle defects exist upon closer examination.

42	المعتبر	*Mútabar*: Scrutinised and found reliable.
43	الشذوذ	*Shudhūdh*: Plural of *shādh*; see #46.
44	منكر	*Munkar*: An isolated report by a narrator who is [known to be] inaccurate, and lacks good retention.
45	طريق	*Ţarīq*: Route. The chain of narration.
46	الشاذ	*Shādh*: Rare, anomalous; a solitary report by a trustworthy narrator [*thiqah*] which contradicts other *thiqāt*.
47	حافظ	*Ĥāfiż*: Title of a ĥadīth master – one who has memorised narrations or has extensive knowledge of hadith.
48	تدليس	*Tadlīs*: Lit. to conceal. A narration in which the identity of the narrator is masked.
49	قلب	*Qalb, Maqlūb*: That whose chain of narration is mixed-up with narrators of a different ĥadīth.
50	مضطرب	*Muđţarib*: indeterminate; a report contradicted by narrators of equal rank or other reports by the same narrator.
51	الحاكم	*Ĥākim*: Ruler, overlord. Title of a ĥadīth master who is higher than *ĥujjah*.
52	الحجة	*Ĥujjah*: Authority. Title of a ĥadīth master higher than *ĥāfiż*; one who has the knowledge of 300,000 ĥadīth.
53	الشاهد	*Shāhid*: Witness. A report of similar meaning that strengthens the narration by corroborating it.
54	معجم	*Mújam*: Ordered collection; also, speechless. Compilations ordered according to the names of narrators.
55	تقرير	*Taqrīr*: A hadith in which something was said or done in the presence of the Prophet ﷺ, but he did not object.
56	علو	*Úluww*: High, lofty, exalted. A term used to describe a chain with fewer narrators.
57	مستدرك	*Mustadrak*: Category of ĥadīth compilation in which narrations are compiled according to conditions of masters.
58	مقبول	*Maqbūl*: An acceptable narrator [*rāwī al-maqbūl*] or an accepted ĥadīth.
59	متروك	*Matrūk*: Rejected, abandoned; a report in which one of the narrators is accused of being a liar.
60	تعددالطرق	*Táddud al-Ţuruq*: Multiple routes. This term is used to describe a ĥadīth reported via multiple routes.
61	الضعيف	*Đaýīf*: Weak. A report which belongs to neither of the two categories: *şaĥīĥ* or *ĥasan*.
62	سنن	*Sunan*: A category of ĥadīth compilation in which reports are ordered according to fiqh topics.
63	الصحاح	*Siĥāĥ*: Plural of *şaĥīĥ*. A category of ĥadīth compilations in which only *şaĥīĥ* narrations are found.
64	يجبر	*Yujbar*: Make up, offset. When a particular narration has a weakness that can be compensated by other narrations.
65	إعتضاد	*Iýtiđād*: If the weakness in a ĥadīth is 'compensated' by other sources, it is said to have been 'bolstered'.
66	جريح	*Jarīĥ*: Damaged, hurt. The subject of *jarh*. *Jarĥ* is criticism of narrators.
67	يرتقي	*Yartaqi*: When a weak ĥadīth is strengthened by other narrations or factors, it 'progresses' to become *ĥasan*.
68	ضعف	*Đuúf*: Weakness. Any of the factors that render a report weak is described as 'the weakness' of that report.
69	درجة	*Darajah*: Grade. A general term; a ĥadīth can be in a higher grade such as *şaĥīĥ* or *ĥasan* or lower.
70	مدار	*Madār*: Basis, pivot. The narrator upon which a specific chain either converges or diverges.
71	أسانيد	*Asānīd*: Plural of *isnād;* see #37.
72	منتهى	*Muntahā*: The furthest point of anything; termination. The furthest end of the chain.
73	سلاسل	*Salasil*: Links, connects, chains. Plural of *silsilah*.
74	أطراف	*Aţrāf*: Borders, extremities. Category of ĥadīth books in which partial ĥadīth or snippets are mentioned.
75	صحب	*Saĥb*: Companions. The first narrator in any ĥadīth.
76	صالح	*Şāliĥ*: Good, righteous, sound. A term for grading narrators: righteous and pious.
77	رجال	*Rijāl*: Men; plural of *rajul* = man. In ĥadīth parlance, refers to ĥadīth narrators.
78	رواة	*Ruwwāt*: Narrators; plural of *rawi* = narrator.
79	دعاة	*Duáāt*: Plural of *dāýī* = preacher, exponent.
80	وعاة	*Wuáāt*: Plural of *wāýi* = knowledgeable, perceptive, intelligent, aware; ĥadīth masters with elephantine memories.
81	وجادة	*Wijādah*: Found, stumbled upon. A ĥadīth one finds written in the writing of the shaykh.
82	مناولة	*Munāwalah*: Handing over by the shaykh (his own notes or written by others).
83	المتواصلة	*Dārah*: A circle, halo. A punctuation mark – small circle – placed between two successive ĥadīth for differentiation.
84	ضبط	*Đabţ*: Accuracy, meticulousness. Attribute of a narrator.
85	محفوظ	*Mahfūż*: If a narrator is contradicted by a narrator superior in accuracy; opposite of *shādh*.
86	وهم	*Wahm*: Erroneous notion, confusion. When a mistake occurs in narration of ĥadīth due to misconception.
87	إيهام	*Iyhām*: To cause confusion; create misunderstanding.
88	إختلاط	*Ikhtilāţ*: Confusion. One of the terms used by ĥadīth masters in their criticism [*jarĥ*] of the narrator/narration.
89	روي	*Ruwiya*: That which is narrated [to us]; common expression used by narrators.
90	خبر	*Khabar*: News, Information. Some scholars consider it as synonymous with ĥadīth.
91	إجازة	*Ijāzah*: Permission/authorisation to narrate. There are various kinds of ĥadīth authorisations.
92	مجاز	*Mujāz/Majāz*: *Mujāz* is one who has been given *ijāzah* or permission; *Majāz* is metaphor, figurative speech.

LEGEND

- ■ Type of ĥadīth
- ■ Attributes of a ĥadīth / term used to describe ĥadīth
- ■ Categories of ĥadīth books
- ■ Titles of ĥadīth masters
- ■ Modes of receiving and transmitting ĥadīth
- ■ Words used in appraisal of narrators (jarĥ-tádīl)
- ■ General terms such as: narrated by, heard etc.

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